A Full

NARRATIVE,

Or, A

DISCOVERY

OF THE

Priests and Jesuites;

Together with their Intrigues

How to subvert Protestant PRINCES,

AND

To ruine the Protestant Religion

As it is now Established.

In which is plainly Demonstrated

The Effects of their Political Operations

Upon Us at this day,

In respect of Religion and matters of State:

Together with

The Necessity of their Banishment.

By a person of Quality.

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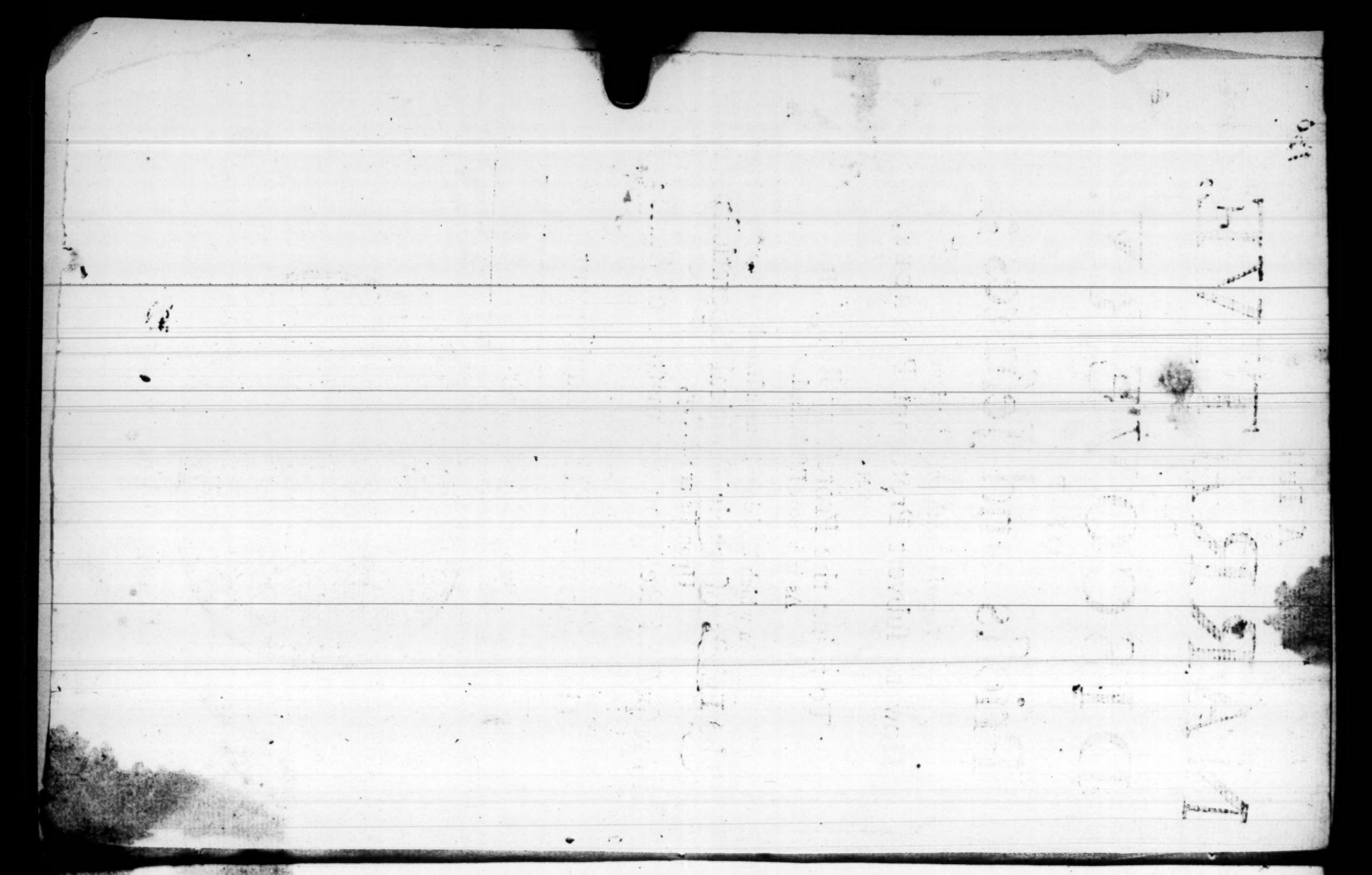

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A full NARRATIVE or DISCOVERY OF THE PRIESTS and JESUITES.

THE Policy of the Church of *Rome* conſiſteth principally in dividing it ſelf into divers and ſundry Orders, which are provided to retain all Humors in Mankind. By this She maketh Her Intereſt ſtrong and powerful, and preſerveth Her ſelf from ruine; without which She could not have continued to this Day, or been able to act any thing to the hurt or detriment of the Reformed Churches.

Firſt, as to the diverſity of Orders amongſt them; their onely Policy to thoſe who deſpiſe the Wealth of the World, and that can content themſelves with Poverty, are the Mendicants; their Prelates abound in Riches; their Hermits and Capuchins for ſeverity of Life; their Cardinals for Pomp and Glory; their Jeſuits for Learning, and all manner of Sciences; their Popes and Prelates exerciſing Soveraignty and Princely Command. They take eſpecial care to engage and raviſh all manner of Humors. On the one ſide of a Street you ſhall have a Nunnery, or Cloiſter of Virgins; on the other ſide, a Sty of Courtizans. One day you ſhall have them all in Masks, with all manner of Obſceneneſs and Folly that can be imagined, or the corrupt nature of man deſire; the day following, they will be all in Proceſſions, whipping themſelves until the bloud cometh. On one Door you ſhall have Excommunications, throwing Souls and Bodies to Hell: on another Door, a Jubilee, or full Diſcharge of all Villanies, Murthers, Fornications, Drunkenneſs, Swearing, Forſwearing, Poyſoning; in a word, all manner of ſin, Leudneſs, and Impiety. They were led to this Policy by the hand of Confeſſions; by that means they come to diſcern the nature of Mankind in general. They do not hold it ſafe to reſtrain any of theſe Humors, leſt it ſhould cauſe Eruptions, and make their Subjects ſeek ſome other way for to vent them in; ſo that theſe Orders are as Sinks to receive the Humors. They have not the ſword of the Spirit to deſtroy Vice, nor the Word of Truth to convince of evil Doing; therefore they muſt truſt to carnal Policy: *For the more growth ſin hath among them, the more the Church increaſeth in Riches*, for that all Puniſhment, upon the matter, and Pardons, are *Pecuniary*. The ways they have to raviſh all ſorts of affections, as is ſaid before, are well-nigh infinite, there being not any thing either Sacred or Prophane, no Vertue or Vice almoſt, nothing of how contrary condition ſoever, which the Church of *Rome* maketh not in ſome ſort or other to ſerve Her turn, that each fancy may be ſatisfied, and each appetite finde what to feed on. Whatſoever their Wealth can ſway with its Lovers, or voluntary Poverty with the deſpiſers of the World; what Honour with the Ambitious; what obedience with the Humble; what great Imployments with ſtirring or Martial ſpirits; as the Orders of Knights, that of *Rhodes*, St. *John* of *Jeruſalem*, thoſe now of *Malta*, that of the Knights of St. *Morris*, and St. *Lazare* amongſt the Savoyards, eſtabliſhed by Pope

Alexander the fourth, 1644. the Knights of the Order of the Dog and Cock in *France*. The firſt were to wear a Collar full of Stags heads, with the Image of a Dog to hang thereon, to ſignifie fidelity; theſe followed *Philip* the firſt, King of *France*, in his Wars: Thoſe of the Cock, ſignified watchfulneſs, and had a Cock for their Blazon, for that the Antients accounted it to be a Bird of *Mars*. The Order of the Knights of the *Ginit* in *France*: The Order of the Knights of the *Leli*, in the Realm of *Navar*: The Order of Knights of St. *Mary* in *Jeruſalem*, of St. *John* of *Accon*, and of St. *Thomas*, of St. *Saviour*, in *Arragon*; Knights of *Mountjoy* in *Syria*: The Order of Knights of the Glorious Virgin, in *Italy*: The Order of the Knights of the Golden fleece, in the Houſes of *Burgundy* and *Auſtria*; with above 200 more Orders of Knights, too large here to be mentioned. Theſe Orders are for their Metall'd and Active ſpirits. Alſo, they have their perpetual proviſions for their Heavy and reſtive Bodies, in their Cells. What content or pleaſure Nature can take in Paſs-Times and Jollities; What contrarywiſe, the Auſtere mind in Diſcipline and Rigor; What Love either Chaſtity can raiſe in the pure, or Voluptuouſneſs in the impure or diſſolute: What allurements are in knowledge, to draw the Contemplative; or in Actions of State, to imploy the Polititian: What Miracles, with the Credulous: What Viſions, with the Fantaſtical: What Ceremonies can do with the Superſtitious: What Prayers with the Devout: What diſpenſing with breach of all Rules, with Men of Lawleſs condition: In ſum, whatſoever the Heart of man can deſire, he is fitted with, in the Storehouſe of the Church of *Romes* Politicks; for himſelf to purſue, or at leaſt to Adore or Reverence in another. This is the main Wheel on which the Church moveth, and keepeth faſt Members of all ſorts; ſo that, by this means of providing for the ſeveral Humours of the Members, it enjoyeth the more quiet in it ſelf, and becometh able to oppoſe and diſturb the Reformed Churches. They have other ſtrings to their Bow, beſides this aforementioned, which is indeed the chief.

The one is their Miracles.

Another is, their keeping the Laiety in Ignorance.

For their Miracles: the numbers are infinite that they reckon upon, but they are all of the ſame ſtamp and Impreſſion with theſe, *viz.* the repreſentation of the Virgin *Mary* with the Babe, their Eyes to move at certain times: it is performed by Engine-work, ſecretly contrived, to cheat the people into a belief of their Fopperies: the lifting up the hand of the Image of the Virgin, in imitation of bleſſing the People, and the like. Her Image giving Milk on the Day of the Nativity, conveyed by ſmall Tin-Pipes at a great diſtance, begot the admiration in the people, and an Implicit faith of all theſe wonders. A ſubtil Jeſuite ſhall make his abode five or ſix years, more or leſs, being blind (at leaſt ſeem ſo to be) by Dying the inner skin of the Eye, by a water diſtilled from a certain Herb, not fit to be mentioned here; or ſeem Lame, or Leprozed; or otherwiſe by *Guzmans* Art of raiſing an artificial Leproſy, now uſed among ſome Beggars, to move compaſſion in the Charitable. When he is well known, he ſhall come and implore the aid of ſuch a Saint: Immediately he ſhall be as whole as a Fiſh, and his Sight ſhall be reſtored; then that Saint is repaired unto far and near; offerings come plentifully. Thus they contrive to enrich the Church: and if it chance that any Bath or Spring break forth of the Earth that paſſeth

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thorow any mineral, and is of Phyſical uſe (as all ſuch are) it is Dedicated to one Saint or other; and ſometimes waters of no vertue at all naturally, are cryed up to be for ſuch and ſuch uſes; as the Well or Water of St. *Winifrid*, or the like. People repair to it, to uſe it: the which, together with the opinion that they have of it, doth effect ſome kind of cures. It is a true ſaying, that the Patients good opinion of the Phyſician or means, is more then half the cure. The Politicians of the Church of *Rome* know the truth of that ſaying, therefore they uſe all means poſſible to increaſe the faith of their Patients or Clyents; which makes their cure more certain and eaſie. It is known to Phyſicians, that ſeveral Diſtempers are cured by the ſtrength of Imagination, as well as ſeveral Natures are ſubjected to ſeveral Diſtempers by Imagination. As in time of Peſtilence, many that would die of other diſeaſes than what was prepared by the Humors, or Diſorders in nature. The Fear and Imagination of the party diſtempered, is as a mould to caſt the form of the thing feared in: though others do die of it, being prepared, as tinder is apt matter for fire; ſo they more aptly are ſubject to the Influences operating at that time. God maketh uſe of ſecond means, although that of the Plague be an immediate diſpenſation from Him, and is as it were a thing diſtinct from, and other than, the ordinary workings of Nature.

The Church of *Rome* are very well acquainted, and do much ſtudy Natural Magick, and are very good Proficients therein, as in many hundred caſes they may be traced in their Legends; as moſt of all which may be performed by the natural Magical Art, though they aſcribe unto them the honour of Miracles: As for Example, that of St. *Francis* his great wonder of kindling a fire with Ice. We muſt here let you to know, that it is eaſie for Artiſts to make ſuch a compoſition, that ſo ſoon as one drop of water toucheth it, it ſhall become a violent flame; the which is effected by *Antiperiſtaſis*; that is to ſay, the ſtrengthning and oppoſing any quality againſt its contrary, as of cold againſt heat. It may be repreſented in a more familiar Example, as that of the firing of Corn or Hay-ſtacks, when ſtackt too moiſt or wet; it doth not fire, becauſe of heat and dryth, but it fireth becauſe too moiſt or cold: which is able to oppoſe, though not overcome the other; qualities being ſtirred, devour the matter that retained them both. Alſo the Church of *Rome* is acquainted with Sorcery, or Diabolical Magick; the which was practiſed by Pope *Alexander* the 6th. Who, the Papiſts themſelves cannot deny, but that he gave him ſelf to the Devil; who was not onely the wickedeſt of Men, but alſo the wickedeſt of Popes: He beſtowed the Riches of the Church upon his Baſtards; he made away the Brother of *Bajazet* for a ſum of money, though he fled to him for protection; he uſed his own Daughter *Lucretia*, the Wife to three Princes. Innumerable examples might be given of this nature, too large here to be inſiſted upon. So much as to their Miracles, and the means by which they effect them.

Secondly, As to their other part or branch of their Policy, *viz.* Their practice to divide the Reformed Churches: they do it by Inſtruments and Emiſſaries of their own, who are ſent to divide and infect them with Errors and Contradictions. They, out of the Seminaries of the Order of Jeſu, do ſend uſually great numbers to all Parts to do this work. This Order was wholly Religious before *Luther's* time, they vowed the preaching of the

Goſpel to Pagans, and the Inſtructing Chriſtians' in good Letters *gratis*. When *Luther* began to oppoſe the power of the Church of *Rome*, they caſt off their Religious Vows, and betook themſelves to defend the Supremacy of the Church of *Rome* to be above general Councils and Princes, by Principles and Practices of policy, or rather Deviliſh circumventing Cunning; for they value not the way or means by which they attain to the accompliſhing of what they undertake. When ſeeming Piety ſhall make way for what they deſign, they have it at their fingers ends; when the moſt impious and wicked act, that ever was on earth done, muſt accompliſh what they deſign, they there alſo are moſt ready: But they make choice rather of ſeeming ſanctity, than of wicked Violations; becauſe the Church hath a better ſalve to cure the wounds made by the former, than it hath for the wounds made by the latter.

The manner of this Political Orders Practice, you ſhall find in *Campanella's* Diſcourſe, (one of that Order) touching the *Spaniſh* Monarchy, *Chap.* 25. He adviſeth the King of *Spain*, in the latter End of the Raign of Queen *Elizabeth*, in theſe words: *Now as concerning the weakning of the* Engliſh, *there can no better way poſſibly be found out, than by cauſing diviſion and diſſention amongſt them, and by continual keeping up the ſame; which will quickly furniſh the* Spaniſh *Crown, or the Church, with more opportunities and advantages than the power of great Armies can procure or produce. As for the Religion of that people, it is that of* Calvin, *though very much moderated, and not ſo Rigid and auſtere as it is at* Geneva; *which yet cannot be ſo eaſily extinguiſhed or rooted out there, unleſs there were ſome certain Schools ſet up in* Flanders, *with which people the* Engliſh *have great dealing and commerce: by means of which, there ſhould be ſcattered abroad the Seeds of Schiſm and Diviſion in the natural Sciences; as namely, betwixt the* Stoicks, Peripateticks, *and* Teleſians, *by which the Errour of the* Calviniſts *might be made manifeſt: For the truth is, That Sect is diametrically contrary to the Rules of Policy; for they teach, that Whether a man do well or ill, he doth all by divine Impulſion; which* Plato *demonſtrates againſt* Homer, *to be oppoſite to all ſounder Policy, which ſays, That every man hath free Liberty of Will, either to do well or ill; So that it is in our power to do and obſerve whatever is commanded, and from hence we are to expect our Reward or Puniſhment; according as I have taught in my Dialogue touching Policy, where I have diſcourſed of this Point, though but briefly; which they, ſince they have become Hereticks, are grown ſomewhat ſubtil in; and yet being of a Nature that is ſtill deſirous of Novelties and Change, they are eaſily wrought over to any thing.*

Here may be diſcerned what advantage they have over us in reſpect of Religion; and the Reader may perceive the Order and Working of theſe Polititians, who lay their Deſigns deep; they ſtudy Men, their Minds, Objects, Cauſes, and their Effects, and the Effects of Effects, *ad infini'm*. They (and they onely) have lulled this Nation into ſo many ſeveral Lethargies and Sleeps; wherein, thoſe of this Perſwaſion dream they only are in the truth, and all others in Errors; ſo thoſe of another do the like of the former.

And thus the Jeſuit hath divided us, by his obſerving the ſeveral Humors of the Engliſh Nation; thoſe that are more Auſtere, as the Preſbyterian; thoſe that are more pure, as the Independent, or ſeparate Churches; the

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Anabaptiſts, as holy and ſelect, and as perſons ſet apart from the World, by their Submiſſion to that Ordinance of Baptiſm at years of Diſcretion. The Difference is not much material, yet the Jeſuite maketh uſe of theſe Diſtinctions, to carry on his deſign, by promoting of every one of them, and by keeping them at an even poyſe; and ſometimes again ſubdividethat thereby, whilſt he divideth them that are moſt near to the Truth, he may work the better upon thoſe that are of a baſer Minde and Humor, and that will receive more groſs Principles, more remote from the Truth: And thoſe he practiſeth upon ſuch who have not a ſpirit of diſcerning, but have ſome Affection to devotion,as on the Seeker and the Quaker; more looſer Principles on the Familiſts and Ranters; merrier and pretty conceited Devotions amongſt the Roſicrucians, and Pſalteriſts, or Hallilujaiſts, or Singers; ſo of many others: But he ſometime s muſt make uſe of Truth, and the ways of Truth, to gain advantages in his Deſign; as the Devils in the poſſeſſed ſaid, *What have we to do with thee*, Jeſus *of* Nazareth, *thou Son of the moſt high God?* The Devil acknowledged Chriſt to be Son of God,in deſign; for the People ſeeing him to be acknowledged by the Devils, they drew this Concluſion, That he did caſt out Devils by the Power of *Beelzebub* the Prince of Devils: the Devils would never have confeſſed that he was the Son of God, but to produce that contrary Effect: ſo the Jeſuite doth not promote, or caſt himſelf under,thoſe Forms that are true, or near the Truth, to any other end than to produce thoſe contrary Effects before premiſed, *viz.* to divide and ſubdivide, to render the Churches leſs formidable or powerful in oppoſing the Church of *Rome*, if not ſubvert them, and bring them back to the Obedience of the Church of *Rome*. That this is certain, and not taken up upon conjecture, is evident, by the practice of *Thomas Ramſy*, of the Order of Jeſus,who joyned with a gathered Church at *Hexam* in the North of *England*, under this pretence, that he was a Jew, and gave himſelf his name, *Joſeph Ben Iſrael*; his particular Inſtructions was to inſinuate the Doctrine of Free-Will, the which he did accompliſh, and carried on with a High hand, until he was diſcovered, detected, and caſt into Priſon: One that got more than ordinary advantages of Familiarity, obtained of him the Diſcovery of many ſecrets in the Policy of the Jeſuits practice, ſome of which are theſe; the ways that they practiſe in their Seminaries, to bring up youth, and render them fit for the intended Employments they put them upon, are; They Firſt obſerve the *Genius* of the Party; and obſerving the peculiar Gifts he is naturally indowed with, they fit him onely for that ſervice: he learneth ſome Trade (to hide and blind his Order,) which he practiſeth; by this means he becometh Eminent amongſt thoſe of that perſwaſion he caſteth himſelf into: and, to put him into ſuch a condition, that he may be freed from the ſtings of Conſcience, they firſt teach him to ſwear, curſe, damn, and forſwear; and immediately to implore the Throne of Grace, with all pious Devotion imaginable: By this means they become flexible, and fit for any deſign that lyeth before them to promote; and if Conſcience ſtill ſhould purſue them, their Pardons help at a dead lift.

And this they warrant from that Maxim, That no way is to be refuſed, whereby the Felicity and Peace of the Church of *Rome* is to be promoted and ſecured; let it be by any means whatſoever lawful or unlawful. Theſe things conſidered, How much doth it behoove all that truly fear God, or have any true ſincere Religion in their breaſt, to deteſt and decline the thought

thought of condemning this Form, or that; in regard Religion doth not lye in Forms, but in the powerful practiſe of all Holineſs, and godly Converſation; and therefore conſent to ſome Natural Harmony, or Form neceſſary to the Truth, that the union thereof may be ſuch, as it may be able to make head againſt the Church of *Rome*'s deſigns, and the Projects of the Devil; elſe we ſhall continually be divided and ſubdivided, till at laſt we ſhall neither have form or ſubſtance left, and be hurried into all manner of Confuſion. The Truth of which is to be ſeen at this day amongſt us: How do the giddy and unſtable, run out of one thing into another! The Devil and Jeſuit can ſcarcely invent that which hath either ſeeming Form or Order in it, faſt enough, or ſo faſt, as giddy People, that were never well principel'd in Religion, are ready to be led away captive by poyſonous Notions that are daily diſtilled amongſt them, to the ruine of their own Souls, and to the diſhonour of God: Who ſo ſoon as they are tainted by thoſe deluſions, immediately think themſelves illuminated by Divine Light, as we ſee by ſad Experience at this day amongſt us, by people that yield Obedience, and ſubmit to all manner of Deluſions, and conform to them as Impulſes from on High; which is nothing elſe but the Effects of depraved minds, agitated, illuminated, and acted by the Evil One.

The Art of the Jeſuits is manifeſt. Another way, which ſerveth them to great purpoſe, is, the looſening of people from Principles; and when effected, diſtil Notions to purſue after the diſcovery of new Lights, and inſtead of meeting with that which is Light, they cloſe with what ſuiteth to their corrupt minds or ends. The Inferior ſort of every Perſwaſion, when the Jeſuit hath diſtilled his poyſons amongſt them, receive the Notions and Principles as Truth; and many of them worſhip under thoſe Forms and Notions, as in Spirit and Truth. The chief of moſt of them do joyn with them, out of corrupt ends, to be Head of the Factions, to exerciſe a kinde of Domination, which is delightful to Mankind: ſo that the Jeſuit doth no more than firſt diſtil a poyſonous Notion, and nurſe it, and defend it, till it be indifferent conſiderable; when accompliſhed, it will ſubſiſt of it ſelf, and put it ſelf into form and order. Then when he hath done that by Errour, if that ſhould grow too faſt, he allayeth it by ſubdividing of it by ſome true Notion, or ſome other erronious Notion, which are equally alike to the Jeſuit; for that the end of his deſigne is Dividing. When he hath divided and caſt a Nation into many and various Forms, he hath accompliſhed and arrived to his End: then, if he can procure, foment, or ſtir up Diſſatisfaction and Jealouſies betwixt the Intereſts, there he keepeth them in continual ebbing and flowing; and naturally every Perſwaſion will incline ſome to one Intereſt of State, ſome to another: As for Example, the Epiſcopal doth naturally incline to a Monarchy.

Campanella did give the King of *Spain* the beſt advice to practiſe this kind of Policy; yea, he commendeth it before the oppoſing of *England* by Arms. The reaſon why he choſe the Doctrine of Free will to be firſt ſet on foot in *England*, was, becauſe that Opinion concludeth Man to be a free Agent, which looſeneth and freeth the Diſciples thereof from more firm and ſounder Principles, and prepareth them to ſeek after new Lights; and when once arrived to this degree, immediately they turn *Enthuſiaſts*, who pretend, or think, that all they do, is done by the Spirit, and that they are attended by the Spirit of Revelation. Our Quaker is much peſtered with the Malignant Influence of this Opinion.

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The Jeſuit, by this means, doth not onely divide people, as to Religion, and thereby render them leſs formidable againſt the Church of *Rome*, but alſo bringing an evil Report upon the Proteſtant Religion, diſuniteth the affections of the Profeſſors thereof, and cauſeth Jealouſies, Heart-burnings, and Animoſities, one againſt the other; and taketh them off from the power of Religion, to defend Forms and diſtinctions: and, that which is worſt of all, thereby increaſeth ſo many diſtinct and different Intereſts of State, as there are conſiderable Perſwaſions in a Common-wealth. When a Perſwaſion is grown up to be conſiderable, it gives occaſion for Factions in State; Thereby, ſome ambitious men will become the Heads of this or that Faction, and by the Power of the Faction they Head, become Mighty.

Now, if a State be led by ſuch Principles; What wickedneſs ſhall not it be led into? What Villanies ſhall not they attempt? What ſo Sacred that they ſhall not Violate? Or, what Intereſt or Right will not they invade? What ſhall limit them, if they finde opportunity to attempt the accompliſhing or the attaining to their deſire? Miſerable is that Nation that is ſubject to ſuch Inconveniences; that are poyſoned with Opinions: The World is miſtaken, when they apprehend, that the Jeſuit worketh immediately in Councels to produce Turns and Charges of State; No, but he worketh by remote Cauſes, ſuch as are here before premiſed; that is to ſay, by infuſing Notions deſtructive to publick ſafety, at firſt into the common people, then it is drunk in by great Ones, then it Cleaveth and Divideth a Nation into ſo many Intereſts as there are Perſwaſions; then he applieth matter ſutable to the Humor, and moſt apt to be received by the ſeveral Perſwaſions which ſhall work naturally ſuch Effects: and as it is the Policy of the Church of *Rome* to preſerve it ſelf, by providing ſutable entertainment for each Humor within it ſelf; ſo, it is to deſtroy other Churches, by ſeveral Poyſons for each Humor.

Therefore it behooveth all Chriſtian States to endeavour to fortifie themſelves with Union: When a State hath arrived to conſiſtency, its Form and Order is a barr to the Jeſuites Operations. Thoſe States that are divided, have no means to ſtay themſelves from falling down the precipice of inevitable Ruine. The Jeſuite doth not onely operate by diſtilling Notions in Religion, but alſo in affairs of State; as for Example, in the Caſe of our Controverſies between the late King and the Parliament; the Parliament made War with Him, becauſe that the diſcontents of the People did bear them up, and enabled them ſo to do; the which diſcontents were heightned by the Jeſuit. When the War Ended, and the King overcome in the Field; it is evident that the Jeſuit ſtirred up thoſe Sons of *Belial* to ſtain their Hands with his Sacred Blood; the Jeſuit alſo did practiſe and endeavour to incline the People to a Commonwealth: but in its Infancy alſo he endeavoured to ſtifle it, and prevent its arriving to a conſiſtencie, leſt it ſhould be too firm & heavy for him to move. Alſo it is his deſign to endeavour the altering of a Commonwealth again into a Monarchy, and a Monarchy that is erected out of a Commonwealth into an Oligarchy; not that any one of the forms of Government will be more Subſervient to his deſign than any other, but that he may always practiſe Changes: by which means a

Proteſtant State is exerciſed with ſtruggling Intereſts with it ſelf, ſo that it ſhall be leſs formidable and dangerous to the Catholick States.

That theſe things are not Conjectures, or taken up by ſuppoſition onely, or that theſe and ſuch other Rules and Practices they follow, is plainly demonſtrable by *Adam Contzen* the Jeſuit, in his Politick, *Chap.* 16, 17, 18.

Chap. 16. "Is to ſhew that Princes muſt determine of nothing in "Religion; as having power to defend that which the Pope determi- "neth of, but no power to appoint or change any thing themſelves, or "judge of Controverſies. The Church muſt judge and the Prieſt muſt "Execute.

Take notice that one of their Maxims is, that the Magiſtrate hath nothing to do with matters of Religion. As that Maxim ſerveth their purpoſe to ſtrengthen the Power of the Church, and weaken that of the Magiſtrate in Catholick-States. So it ſerveth their purpoſe in Proteſtant States to weaken the Magiſtrate, and lay all in confuſion in the Church.

Chap. 17. "Is to ſhew, That to preſerve Religion, (that is Po- "pery), no other Religion ſhould be permitted: "* and that Riches tend much to ſtrengthen the "Clergy, and preſerve Religion; and *the pover-* "*ty of the Proteſtant Miniſters* (which muſt be by "all means endeavoured).

* But it is the Principle of the Church of *Rome* to Cry up all Toleration, until they have by their Policy obtained the Power.

As he here preſcribeth means to inrich the Popiſh Miniſtery, he adviſeth the impoveriſhing the Proteſtant, that they may become diſabled and diſcouraged to ſtudy and labour in the Work of the Miniſtery, as alſo that by poverty they may become contemptible: Indeed the Proteſtant-Miniſter is an Eye-ſore to the Catholick; and thoſe that Cry out againſt Miniſters maintainance, do nothing elſe than the work of the Jeſuit.

Chap. 18. "To bring in Popery, and aboliſh the Proteſtants Religion, "is, to make uſe of the Proteſtants contentions. How eaſie is it *(ſaith* "*he)* in *England* to bring the Puritans into Order, if they be forced to "approve Biſhops? or to reduce the Puritans in the Low Countries, "if the Prince adhere to the *Arminians?* For the Variety of Opinions "makes that doubtful, that before ſeeemed certain; ſo that when the "Magiſtrate joyneth with one ſide, he eaſily overturns the other, and "leaves the whole obnoxious: As *Paul* did by the diſſention between "the Phariſees and Saduces; joyning to one ſide, he eſcaped. This "*(ſaith he)* I would principally perſwade an Orthodox Magiſtrate to "*(that is, a Papiſt.)* For he may have as much advantage to make uſe of "the Proteſtants diſagreements, as of the Papiſts Concord, to extirpate "Proteſtants. As in Wars, it is not onely the ſkill and ſtrength of the "General, but often alſo the Careleſneſs of the Enemy, or his Miſtake, "that gives very great advantges for ſucceſs. When rigid *Calviniſm* "was aſſaulted by the *Lutherans*, in the heat of the Paroxyſm, it was "exaſperated, and the ſuddain reſtraint did much hurt: But now the "*Arminians* have of their own accord let go the hardeſt part of their "rigour

"rigor, and judge the *Calviniſts* to be impious, and perſecute them.
"in the very Univerſities, and in other Towns they force them to ba-
"niſhment: and would venture to do more and crueller things, if they
"were not afraid of the ſtrength of the avderſe Party.

That he here ſaith of Contentions, is ſufficiently practiſed: Firſt, To Create them; And Secondly, To Foment them. That which *Contzen* principally taketh notice of, is, That Order in the Puritans or Profeſſors of Religion in *England*, is eaſie to be effected: But he adviſeth, that the Magiſtrate, or Agent for the Church of *Rome* do make uſe of the Proteſtants differences, and not permit them to Unite; but rather purſue all Ways and Means of contriving Diſunion, fomenting of Breaches amongſt the Profeſſors of Religion of all ſorts, and more eſpecially the Church and State of *England*, than any other; for that it is the greateſt State or Kingdom that is in *Europe*, that is freed from the Barbarous and Intolerable Yoke of the Papal Soveraignty or Supremacy; it is a Place whence the Church of *Rome* hath been plentifully ſupplyed with vaſt ſums impoſed upon this Kingdom, and obtained from it: It is evident, that what is here aſſerted, is no leſs than Truth; and it behoveth all Intereſts and Perſwaſions to reconcil to, conform and unite, and decline being Authors of Diſcord in the Church: Certain it is, That that which muſt be able to ſtand like a Rock againſt the violent and open Force of the Church of *Rome*, and its private undermining Policies, muſt be ſomething elſe than general Indulgence; He who hath any reaſon, and hath obſerved any thing of the Practice and Policy of the Church of *Rome*, muſt conclude, that it muſt be Union under a well-governed Church, that muſt be managed by Councel that muſt be careful of making good their Ground, and be able to detect their Policies and new Contrivances.

I ſhall add one thing more of *Campanella*, Chap. 18. *Advice to the King of* Spain.

Neither would I have this one thing to be omitted; namely, that He erect certain Colledges through all the Provinces of his Dominions, in which ſhould be placed all the moſt ingenious Boys of the ſaid Provinces; (and who are ſuch, may eaſily be known, by their firſt Maſters, that taught them their Grammers, and other the firſt Rudiments) and theſe, being thus culled out of all Grammer-Schools, I would have to be brought up, and maintained at the Kings Charge; and there ſhould be a *New Order* ſet up of them, like that of St. *Dominick*; which *Order* I would have called, The *Auſtrian Order*. And when any of theſe were come to be 18 years old, they ſhould then be commanded to Preach: and theſe I would have to be called, *The Kings Preachers*; and they ſhould then be ſent abroad, ſome into *Germany*, and others into *England*: where, if they have managed their buſineſs rightly, and well; at their return they ſhould have Biſhopricks conferred upon them by the King, of thoſe that are in the Kings own Gift: for, by ſo doing, he ſhall render himſelf ſecure, both from the Pope, and alſo againſt all perfidious Preachers and Hereticks; and by this means ſuch perſons onely ſhall be maintained at His Charge, as do him ſervice for it, and advance His affairs.

This

This is an evident Demonſtration of the Practices of the Church of *Rome*; and it would not be amiſs, if that ſomething of the like nature were undertaken for the Church and State of *England*. *Chelſey*-Colledge erected, might be of uſe, and become a good Expedient againſt the underminings of the Church of *Rome*: the Hinderers of that Work, were no Friends to the Church of *England*. How far any can be deemed a Friend to Church or State that is a Roman Catholick, is a great Queſtion, for that all Pretences, Oaths, Abjurations (what not?) in their Opinion may be abſolved by the Pope: If ſo, what can a Proteſtant Prince or State expect from them? they may be Friends to Him in a degree, leſs or more, as their Intereſt ſhall lead them, and not otherwiſe.

FINIS.